

THE CONSTITUTION VIOLATED.

From the Christian Citizen.

In another column of this day's paper will be found some of the patriotic speeches of the slaveholders of South Carolina at their celebration of 'Freedom's birth-day,' in different parts of that State. As usual, the 'Constitution' is the string most harped upon, and 'Equal Rights' the sentiment most loudly vociferated. But what care they for the Constitution? or how much sincerity have they in their pretensions of attachment to the doctrine of equal rights? None at all—they may violate the Constitution whenever it pleases them, and the North stands with its arms folded, and voice as silent as the tomb. They may trample not only upon the rights of the human beings whom they claim as property under their accursed laws, but even upon the rights and best interests of our own or any other State, and our own or any other State submit to the indignity as though our ideal justice was only a wooden image of justice, which insult or obliquity could not inspire with a single sensation of manliness or courage. But after all, whatever South Carolina may do, the State may as well be in violation of the Constitution, or for the abridgement of the rights of man, as of little account in comparison with the violation of that instrument and those rights by the General Government. If South Carolina imprisons citizens of free Massachusetts in her jails, and makes them pay the expenses of such unjust imprisonment; or if she sells the freedmen from this Commonwealth into slavery, as she sometimes has done, in consequence of their inability to pay such unjust charges, her criminality, great as it is, is small in comparison to the outrage which the General Government commits when it follows her example, and repudiates those who are citizens born on the soil, and officially denies them the protection of her name or the acknowledgement of her paternity.

What South Carolina does is, in a greater degree, her own concern. The guilt of her injustice lies at her own door, and with her is the responsibility; but when the General Government repudiates upon the rights of man, every man in the nation is made a participant in the crime, and against it every man who has a spark of humanity or true patriotism ought to protest.

No words of mine can express the unutterable loathing with which we have pursued a late official letter from Mr. Clayton, the present Secretary of State, in which he has assumed the right of denying the colored race the rights of citizenship. By that act, he has out-Heroded all the Herods that have preceded him, and sunk the nation, in this matter, he is the representative, into a lower deep of infamy than it has yet fallen by its participation in the cruel prejudice against color. Yes, this truckling, soulless politician, who stands in the relation to Gen. Taylor of prime minister, has, by one stroke of his pen, violated the Constitution, and has repudiated the doctrine of equal rights with all the weight of his official influence. It is now declared, with all the formality of a State paper, under the hand and seal of the Secretary of State, that the colored race are not men—that the State repudiates and casts them off altogether—that they are outcasts upon the face of the earth, and that the government under which they live has no care or concern for them—that in foreign lands they are not to invoke its aid, or appeal to its power for protection.

Here is the villainous document: read it, friend of humanity, lover of justice and equality; read it, and blush for your country, and blush for the position which she has helped to place such a man in such a position, and blush if you can repent for your own.

DEPARTMENT OF STATE,
Washington, June 9, 1849.

EDWARD HERR, Esq., Philadelphia, Pa.:
Sir—Your letter of the 7th inst., soliciting for Henry Hamilton, colored man, a passport or protection, is received, and in reply I have to inform you, that passports are not granted by this Department to persons of color, and that protection is only given to them when they are in the service of diplomatic agents, &c. of the United States, going abroad.

Hamilton's certificate of nativity is herewith returned.

I am, Sir, respectfully, your ob't serv't,
JOHN M. CLAYTON.

Perhaps it is fully on our part to express ourself very strongly against such a flagrant violation of the Constitution. That instrument has become such a miserable wreck of shreds and tatters under the feet of the negro-drivers of the South, that it would seem hardly worth while to utter a word against this last act of trampling upon the rights of man. Yet we cannot forbear giving utterance to our thoughts. Free or not free, republican or despotic, we do not believe that a civilized government under the sun, except our own, would dare to issue such a bulletin, or promulgate such atrocious doctrines as these. It would cost the present President of the United States, if he were a man of honor, to rescind such a life, patient as the people are under his arbitrary will, to promulgate such a sentiment of action. It would arouse the people of Great Britain, were it issued by Lord Palmerston, like the blast of a trumpet, and that Government could not stand a day, guilty as it is of outrages upon human rights, which few people have so long borne, which would make color an excuse for denying the protection of citizenship to men born on her soil. In the early days of this Republic, it would have stirred the heart of the nation with an impulse of patriotism like that of a direct attack upon the rights and liberties of all. But how is it now? Only here and there a few, and a few of these are the agents of his Government in any of his seven constitutional advisers, from slave States. The Constitution, forsooth—the preservation of its guaranties is a secondary affair when it becomes necessary, in so doing, to acknowledge that the African race are men—that they are indeed citizens of the Republic, and at home and abroad entitled to the rights of citizens.

Hamilton's certificate of nativity is herewith returned. Cool is it, not gentle reader? Did you ever hear any thing more diabolical, except perhaps the sentence which precedes it, that passports are not granted to persons of color, and that 'protections are only given to them when they are in the service of diplomatic agents, &c. of the United States Government.'

The interpretation is this:—First, upon no condition can a free colored citizen have the acknowledgement of the Government under which he is born, that he is a citizen; and second, that unless he goes as the agent of some republican flesh-monger, he cannot claim the protection of his country, or the interference of the agents of his Government in any of his seven constitutional advisers, from slave States. The Constitution, forsooth—the preservation of its guaranties is a secondary affair when it becomes necessary, in so doing, to acknowledge that the African race are men—that they are indeed citizens of the Republic, and at home and abroad entitled to the rights of citizens.

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to speak on his convictions upon this act of flagrant injustice, and to hold up this tool of the slave power to the contempt and execration of all good men.

T. D.

WHITE GIRL SOLD FOR A SLAVE.

The Muscogee Democrat says:—On Tuesday last, a young white girl, of the name of Nancy Fann, who had for two years been an inmate of the house of one James R. Jackson, formerly of Alabama, but latterly of Shell Creek, in this county, was, on petition of her mother, Mrs. Gilder, from Haykinville, brought before his honor, Judge Alexander, a writ of habeas corpus, and after an investigation of the case, delivered in charge of her maternal parent, Fann's wife had obtained, several years since, a divorce from him, and subsequently married a man, named Gilder, since deceased. The girl Nancy was taken off by her father, Fann, to Girard, Alabama, whence he removed to Wynton, where two years ago she was sold as a slave by him, for a blind horse and Jersey wagon, to James R. Jackson. By some means the mother heard of the situation of her daughter, now 17 years of age, and came on here three months ago, with a view to release her from bondage. Accordingly, she visited the house of the latter, and said three days, when she was ordered off, and otherwise abused for seeking subsequent interviews with her daughter, who was treated in all respects as a negro slave by Jackson, and his family. This becoming known in the neighborhood, Mr. J. McGuire and other gentlemen interested themselves in the matter, and by the generous and voluntary aid of Col. S. Jones, and Col. Rutherford, the Sheriff, assisted the mother in the recovery of her child, by a writ of habeas corpus.

To the credit of the bar of this city, and Girard, no word of law was uttered to defend the illegal claim of Jackson, to the services and person of Nancy. Indeed the public feeling was getting excited both against Fann, the seller of his own white child, and Jackson, the purchaser. The latter treated the female most shamefully. She was the only servant in the house, or in the field of Jackson, and was compelled to perform the most laborious and menial drudgery! As to Fann, he is said to be a rowdy of the lowest class, and is now living in the neighborhood of the Wynton Female Academy, having selected that quiet and respectable village as a refuge from the lynching threatened him in Girard, if he did not leave the latter place with dispatch.

This occurrence shows that all complexional distinctions have ceased among the slaves, and that a white person can be as readily sold as a black one. In either case, the atrocity is the same.

CREDIT TO WHOM CREDIT.

The Rev. Dr. Bellows, editor of the New York Christian Inquirer, (Unitarian,) in noticing the article in the last number of the Christian Examiner, from the pen of the Rev. Dr. Peabody of Boston, on the 'Narratives of Fugitive Slaves,' after complimenting it, frankly and candidly says—

But there is one grand exception to be made. We do not agree with the writer in the estimate he forms of direct Anti-Slavery agitation. He says that it is He does not do justice to the influence which the Abolitionists proper have exerted upon the grand bulk of conservative feeling at the North, and through that upon the Anti-Slavery feeling at the South. That Mr. Clay's letter, or Mr. Benton's course in regard to Slavery, are any more important than the 'Narratives of Fugitive Slaves,' and other strong expressions of sentiment against Slavery, is owing to the fact that the whole heart, mind and conscience of the people of the United States has been stirred up, and made wakeful and anxious on the subject by the Abolitionists. What Mr. Clay and Benton say now, means a hundred times more than it would have done had no such agitators as the ultra Abolitionists, no such cause as Immediate Emancipation. It was perfectly easy to denounce Slavery as Jefferson did, at a period when the institution was in no danger. It is not so now. It is a reigning beauty, tyrant against the tyranny of fashion, which only gives itself up to obey and so eloquently assents. It does not arise so just and candid men here at the North can do justice to the labors and services of the Abolitionists—and it is honest to say that their course has cost them no sacrifices, because they have not cost them their lives, when the cause of the slave is at stake. Did it cost Dr. Channing no sacrifices to be so moderate an Abolitionist as he was? Has it cost Garrison and Phillips no sacrifices? Their very names are a stench in the nostrils of thousands not worthy to look the latter in the face. We are slightly impatient when the present writer speaks of something very like a sneer of the 'gentlemen at ease' who make speeches at Faneuil Hall, or the Tabernacle, as not bearing the burden and heat of the day. We suspect that Dr. Channing's speech in Faneuil Hall on a certain occasion was not the work of a gentleman at ease; and that one day it was recognized that, to be read out of all social sympathy and public confidence, is not a pleasant diversion for any class of public speakers who have ever known what it is to possess good repute.

FALSE PHILANTHROPY.

Under this head, the Atlas has an article combining the common noxiousness against all the anti-slavery movements at the North, with a sort of work that paper is always ready for, except when it happens to be expedient to claim for the 'Whig' party the merit of all the abolitionism. Just before election, Garrison is tame in comparison with the Atlas; but it is considered safe, just now, to aim the other way.

Neither the Atlas, nor the Rev. Dr. Peabody, whose views it quotes, has advanced anything new on this point. It is the old song of conservatives, who are always in favor of reform, but are never satisfied with the time, the means and the men employed in advancing it. Such persons are positive that the agitation at the North only retards emancipation, but not more so than are the perpetuators and propagandists at the South. Doubtless Mr. Calhoun thinks just so. There is a perfect harmony of opinion between them. So have we seen run-sellers bewailing the infatuation of the 'professed friends of temperance,' and deploring the injury they do to such a 'good cause' by their indiscreet mode of advocating it. It fortunately happens that the friends of emancipation, whether immediate or gradual, in the South, do not indulge in these complaints. It is only the men who want the question postponed to an indefinite future.

It is altogether in character for the Atlas to wind up with a sneer at the republicans of Europe. Its views would no doubt be applauded by the Autocrat of Russia, the Prince-president of France, and the King of Naples, if their high mightinesses were indulged with the luxury of reading the Atlas. The Bey of Tunis would dissent, but then he is a barbarous Mussulman, and has not enjoyed the light of a 'patriarchal Christianity or slaveholding republicanism.'—Boston Republic.

DISGRACEFUL LAW.

By reference to our Court proceedings it will be seen that Capt. Vandegrift of the steamboat Zephyr has been fined \$500 damages, because a yellow boy, a slave, escaped on board. It is one of the disgraceful, barbarous laws that make our statute-books a by-word as everything that is cruel and abominable among our sister States. We should like to know how a man is to know a slave from a free person? Should he be taught to examine every colored person's pass? It is a well known fact that not one out of every five hundred colored persons has a pass—and the proportion of free colored persons is so large, that it would be an endless job to examine all their passes. We do not see why that slave property should have more strenuous and severe laws to protect its owners from loss than any other kind of property. It is not so very valuable to the State.—Wilmington (Del.) Blue Hen's Chicken.

EVENTS OF 1848-9. The annalist and historian of the years 1848 and 1849 must confess that the thirteen months which have just elapsed have been most fatal to Empires and Kingdoms, to princes and potentates—to ministers and favorites—to the great ones and powerful ones of the earth. A King of France disowned—his family, ministers, and principal servants in exile—An Emperor twice driven from his capital, and then abdicating Imperial authority—his immediate successor renouncing the crown of empire in favor of his son—a Pope flying in the dead of night, under the favoring protection of a woman—a Grand Duke and all his family fleeing from his capital—a Bavarian King resigning in favor of his son. These are some, and some only, of the accidents to which the high powers have been subjected within a very few short months.—London Herald.

The Liberator.

BOSTON, AUGUST 10, 1849.

No Union with Slaveholders!

THE THIRD OF AUGUST AT WORCESTER.

In conformity with the Call to all the friends of Freedom and opponents of Slavery, issued by a Committee of the Massachusetts Anti-Slavery Society, a very large number of persons, not from Worcester county only, but all parts of the State, and from Connecticut, Rhode Island, and New Hampshire, assembled in Worcester, in the Hospital Ground, on Friday, August 3d. The leading object of the meeting was to commemorate the anniversary of West India Emancipation, and to draw therefrom new encouragement and strength for the overthrow of American despotism. And the third of August was substituted for the first, because it had been appointed by the President as a Fast Day, on account of the cholera; and it was well known, (to all abolitionists, at least,) that to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, is the best way to keep a fast, and is the fast only way to keep the fast which God has chosen; and if, in this, they failed to keep the fast which General Taylor chose, it seemed to them a comparatively small matter.

At half-past 10 o'clock, the meeting was called to order by SAMUEL MAY, Jr., of Leicester, one of the Committee of Arrangements; and it was voted, that a nominating committee should be raised to report the names of persons to act as officers of the meeting. The committee chosen for this purpose consisted of Josiah T. Everett of Princeton, E. D. Draper of Milford, Amos White of Northbridge, John M. Fish of West Brookfield, and Mr. Crane of Fitchburg. They reported the following as the organization of the meeting:—

President, WILLIAM LLOYD GARRISON, of Boston.

Vice-President, EPHRAIM L. CAPRON, of Worcester;

BOURNE SPOONER, of Plymouth;

JEFFERSON CHURCH, of Springfield;

ADIN BALLOU, of Milford;

JAMES B. WAITCOMB, of Brooklyn, Ct.

BENJ. SNOW, Jr., of Fitchburg;

DANIEL MITCHELL, of Pawtucket, R. I.

Secretaries, SAMUEL MAY, Jr., of Leicester;

ALFRED WYMAN, of Westminster;

THOMAS HILL, of Webster.

The report was accepted, and the persons named elected officers of the meeting.

Mr. GARRISON then took the chair, and expressed the satisfaction he felt in meeting so large a number of friends of liberty and humanity, under circumstances so cheering, and in taking a part with them in the celebration of this anniversary.

Opportunity for prayer was given; and an earnest prayer was offered by Rev. RICHARD S. EDES, of Boston.

Mr. GARRISON then referred to President Taylor's Past Proclamation, and read it. He commented upon the document and the career of this man, who was now calling upon us to humble ourselves before God for our sins—what sins, President Taylor took care not to particularize.

Mr. G. then read appropriate passages from Matthew's Gospel, and from the prophets Isaiah and Jeremiah, from which he understood that the fast which God delights in is a Jubilee, a day of deliverance and rejoicing to mankind.

After the singing of a Song, in which the Hopedale friends took the lead, the President announced that letters which the Committee had received from several gentlemen, in reply to invitations to attend this meeting, would now be read.

The following letters from Hon. JOHN G. PALFREY, of Cambridge, and CHARLES SUMNER, Esq., of Boston, were then read:—

CAMBRIDGE, July 27th, 1849.

DEAR SIR: I thank you for the honor done me by yourself, and the Committee which you represent, in your invitation to be present at and address your meeting on the third of August. I am much gratified to be favorably remembered by any of the friends of human rights, however I may differ in opinion from them in respect to modes of operation. I shall not be able to comply with your request. I have engagements at home which occupy me, and I have not addressed any public assembly since my return from Washington last spring.

Should I accept your invitation, I might have to say what you would not approve, and to hear many things said in which I could not concur. Among other things, I dissent entirely from the opinion of your Society, that the proper remedy for the horrible evil and wrong of slavery in this country is a disunion of the States. But no difference of opinion from your friends on any question, however important, will, I hope, ever blind me to the noble courage, constancy and disinterestedness with which, after the manner that seemed to them wisest, they have struggled against the giant sin of the present day, or make me forget the great value of their services in awakening the public mind to the enormity of the evil. Few of your Society, I suppose, are opulent; but I have been recently told, on good authority, that there are those who expend for its objects, year by year, as much as for the support of themselves and their families. I know of nothing in the history of philanthropy action to parallel a pecuniary liberality like this, while the sacrifices which have been made in other ways have been such as perhaps to manifest even more the sincerity and force of the sentiment that has prompted them. No right mind, however it may be dissatisfied with your methods of action, can fail to admire its vigor, fearlessness, and generosity. In these qualities, you have shown 'as lights to the world.'

That your labors, and those of all who have the same great ultimate object, may be guided towards its attainment by that wisdom which is profitable to direct, is the wish and prayer of,

Dear sir, your sincere friend,

and humble servant,

JOHN G. PALFREY.

Samuel May, Jr.

Boston, August 1, 1849.

DEAR SIR:—An Anti-Slavery engagement in Boston will render it impossible for me to join the friends of Freedom, according to your invitation, in celebrating, at Worcester, the anniversary of that great British act, which gave liberty to eight hundred thousand slaves.

It is fit that this day should be commemorated. Nor can I doubt that, as time advances, and as the elements of true greatness are more clearly discerned, it will take its place, by universal consent, among the most illustrious days of history.

As Christianity is higher than Heathenism—as Christ is higher than murderous Mars—so is the serene glory of that achievement of peaceful legislation higher than any glory of battle. Waterloo and Buena Vista may be forgotten, or may live only as offensive landmarks of a barbarous civilization; but that act of Justice and Benevolence can never pass from the grateful recollection of mankind. Nor can it stand alone. It is the harbinger of those great days of the Future, destined to be emblazoned by the victories of peace.

Monarchical England, with the Act of Emancipation in her hands, points the way for republican America to follow. May God give us strength for the high endeavor!

Recognizing in you and your associates, the generous self-sacrifice, and the sincere devotion to the slave, which have made you the pioneers in his unpopular cause, I cannot fail to offer you my homage. Let me add my earnest prayer that the energies, thus nobly consecrated to Freedom, may be so directed as best to promote the great end.

Faithfully yours,

CHARLES SUMNER.

William Lloyd Garrison.

A letter from PARKER PILLBURY was also read, dated Concord, N. H., Aug. 2d. After mentioning the severe illness of his child as the reason of his absence, he said: 'I need not tell you how truly I shall be with you, to-morrow, in soul and spirit. Could the results of your gathering be what my wishes and prayers would have them, the hypocritical fast day of Zachary Taylor, to be observed by this hypocritical and tyrannical nation, should be the great Jubilee of Freedom, when liberty should be proclaimed throughout all the land to all the inhabitants thereof.'

The audience, the numbers of which had now increased to about four thousand, [many estimating the number still higher,] was addressed by CHARLES C. BURLEIGH; and, afterwards, by the Rev. THEODORE PARKER, of Boston. Mr. GARRISON then stated that an invitation to attend this meeting had been given to Father MATTHEW. Mr. Garrison read the letter of invitation addressed to him by a Committee of the Managers of the Mass. A. S. Society. The letter referred to the fact that Father Matthew signed the great Irish Address, sent to this country a few years since, wherein all Irishmen in America had been exhorted to 'join with the abolitionists everywhere,' as 'the only consistent advocates of liberty.' Father M. had given no reply to the letter of invitation, but in conversation with the gentlemen who bore it in, gave them to understand that he should not express any opinion on the question of slavery while in this country.

JAMES N. BOUTWELL mentioned the fact that, when Frederick Douglass was in Ireland, Father Mathew had been very ready to express his sympathy and interest in the anti-slavery question.

Mr. MELLON, of Boston, called attention to the fact that Missen Hughes, of New York, had publicly declared that Father Mathew signed the Irish Address; and that Father M., notwithstanding, had consented to be his guest while in New York—suffering the falsehood to remain uncontradicted.

An anti-slavery hymn was then sung; and at 1-4 past 1, a recess was taken until 2 o'clock.

When the brief period given for refreshment was over, the speaking was again resumed. ADIN BALLOU, WENDELL PHILLIPS, R. W. EMERSON, and W. L. GARRISON addressed the meeting. Several anti-slavery hymns and songs were sung—among them, the following, written for the occasion by Mrs. Abby H. Price, of Hopedale:—

EMANCIPATION SONG:

Written for the Anniversary Celebration of West India Emancipation, held at Worcester, Mass., August 3, 1849.

By ABNEY H. PRICE.

TUNE—'Vive la Compagnie.'

There is waiting and we in the vales of the South,
Will the Lord from the wrong turn away!

Is the pestilence vain, and the withering drouth,
To humble our people to-day?

The groans of the slave fill the darkening air,
And the heaven is pierced with his shriek of despair:

Proud Country! thy poor
Are oppressed at thy door.

Where the slave in his thralldom doth lay,
Is there hope for a nation so palsied with wrong?

O, where are the mighty to save!
They are coming in Truth—in its armor so strong—
O'er their heads be the victor flag waved!

See them marching along, with a firm tread and slow,
And the earth quakes beneath them wherever they go;

They will break every trill,
And the Liberty bell
That army is speeding along.

Fair Freedom is coming—O, hasten the day,
When the wail of the bondman shall cease;

The time is at hand, let it come when it may,
When the South shall be radiant in peace;

May the faithful and true have new faith in the Right,
For nearest is day-light when darkest the night;

Labor and wait,
Love, never fail,
Soon will the midwife efface.

Then soon let oppression be banished from earth,
And all from stern bondage be free;

Let the poor in a glorious time be free,
Redeemed like the Israel of the sea;

Repeat in the dust for the wrongs she has laid
On the heads of the poor that her tyrants have made,
Repeat ere too late,
Where they will wait.

If she speedeth her bondmen to free,
Hopedale, Mass., Aug. 1, 1849.

Henry Box Brown, in the intervals of the meeting, related the story of his escape to various listeners, and distributed his narrative song.

CHARLES C. BURLEIGH made some closing remarks, and the meeting adjourned.

This was a great and noble gathering. It indicated the rapid progress of the anti-slavery sentiment in this community. It foretold the not distant day when Slavery, in America, shall fall, overpowered by the force of truth and justice, unable to bear the light, tortured by its own fears, hateful in its own sight. God speed the day! May thousands and thousands more come up to the help of the Lord, against the mighty, and find in their own souls the blessing and the peace of this self-consecration to Humanity and the Right!

WM. LLOYD GARRISON, President.

SAMUEL MAY, Jr., Secretary.

THOMAS HILL, Secretary.

[The speeches delivered on this sublime occasion, and at this mighty gathering, as reported by Mr. Parkhurst, the skilful photographic reporter, will be given in our next number.]

INTERVIEW WITH FATHER MATTHEW.

On Friday morning, July 27th, Dr. H. I. BOWDITCH and myself went to the Adams House, in order to obtain an introduction to Father MATTHEW, and to be sure that the letter of the Committee, inviting him to participate in the celebration of that great and glorious event, the entire abolition of British West India slavery, failed not to be put into his hands. Fortunately, we found him disengaged, and were introduced to each other by our esteemed friend, WILLIAM A. WHITE, of Watertown. What transpired during the interview, (which was a very brief one, as we felt unwilling to trespass upon his time, and as we immediately perceived that the object of our visit was not particularly agreeable to him,) was substantially as follows:—

Turning to me, Father Mathew said:—'Mr. Garrison, your name is very familiar to me.' 'Yes,' I said, smiling, 'I am somewhat notorious, though not as yet very popular.' He then asked:—'You have some very warm friends in Cork.' I told him I was aware of the fact, and also that in Dublin and many other parts of Ireland, there were many who deeply sympathized with the anti-slavery movement in this country. After expressing the strong desire I had felt to see him during my last visit to Ireland, and my great disappointment in not being able to visit Cork, I said:—'In addition to the pleasure of taking you by the hand, and welcoming you to America, we have come to extend to you, in behalf of the Massachusetts Anti-Slavery Society, an invitation to be present at the celebration of the anniversary of British West India emancipation at Worcester, on Friday next. Here is a letter, containing an invitation in an official shape, which you are requested to read at your leisure,

and answer as you may think duty requires.' Taking the letter, with some agitation and embarrassment of manner he said, gesticulating in a somewhat deprecative manner, as though an indecent or unworthy proposition had been made to him:—'I have as much as I can do to save men from the slavery of intemperance, without attempting the overthrow of any other kind of slavery! Besides, it would not be proper for me to commit myself on a question like this, under present circumstances. I am a Catholic priest; but, being here to promote the cause of temperance, I should not be justified in turning aside from my mission, for the purpose of subserving the cause of Catholicism.' 'True, you would not,' I replied:—'for, in that capacity, you would occupy very narrow ground, and be acting for a sectarian object. But I do not perceive any analogy in the case supposed, to the one presented to you. The cause of liberty and emancipation, like that of temperance, covers the whole ground of humanity, and is as broad as the whole earth; and, therefore, you may as freely advocate the one as the other.'

'O, said he, 'I am not in favor of slavery—I should never think of advocating it—though I don't know as we can say that there is any specific injunction against it in the Scriptures.' 'O, said I, interrupting him, and placing my hand on my heart, 'the injunction is here—inside of every human being.' 'Catholic priests are not in favor of slavery,' he replied. 'Do you intend visiting the Slave States?' I inquired, and on receiving an affirmative answer, I said:—'Well, I am confident you will find at the South, Catholic priests and Catholic laymen who are slaveholders and slave-buyers.' In order that there should be no room for misconception, I distinctly said to him, 'The abolitionists have no wish or design to divert you from the great mission which you have come to America to prosecute; on the contrary, they feel a deep and lively interest in that mission, and desire that your efforts may be crowned with abundant success. But they trust that, while you are in the country, you will occasionally find an opportunity, both in public and in private, to admonish your countrymen to be true to liberty, and to give no countenance to slavery or its abettors; for there is great need of such counsel, as they are giving the weight of their religious and political influence to the side of the Slave Power. They hold the key of the slave's dungeon, as the balance of political power is in their hands.'

Moreover, the anniversary of British West India emancipation was deemed by us an event in which you would feel a special interest, and might participate with great propriety. We have not forgotten,' I continued, 'that, seven years ago, an Address was sent from Ireland, signed by DANIEL O'CONNELL, THEODORE MATTHEW, and seventy thousand others, invoking the Irishmen and Irishwomen in America to join with the abolitionists, as the only true and consistent friends of liberty; and we feel, therefore, that we are not intrusive, but rather warranted, in asking you to renew an appeal so important, and to which they have given little or no heed.'

'O, said he, 'as if he had not since passed from his memory into oblivion, I do not now recollect that I signed such an Address; and I also recollect that, at that time, I was subjected me to a good deal of odium.' This was said as if he had winced under it—and the odium cast by American traffickers in human flesh! Of what, then, should he be proud on earth? Such odium he should have gloried in, as the evidence of his fidelity to the cause of down-trodden humanity.

Finding nothing to be gained by protracting the interview, and feeling deeply saddened by the result, we took our leave, again expressing the hope that he would attentively read the letter we had just put into his hands, and answer it at his earliest convenience. To that letter, he has not had the courtesy to make any reply.

I have endeavored to state what was said at this interview by Father Mathew and myself with as much verbal accuracy as possible, and believe that I have not only given the substance, but nearly the exact words of the conversation between us. What gave me special surprise, and inflicted the deepest wound upon my spirit, was the apparent lack of all sympathy for the slave, of all interest in the anti-slavery movement. Not a syllable fell from his lips, expressive of pleasure that the American slave has his faithful and devoted advocates—or of joy at the emancipation of eight hundred thousand bondmen in the British Isles! It is with great sorrow of heart that I lay these facts before America, Ireland, and the world.

WM. LLOYD GARRISON.

The following is the letter of invitation, which was put into the hands of Father Mathew:—

Boston, July 26, 1849.

ESTEEMED FRIEND OF HUMANITY:

The anniversary of the most thrilling event of the nineteenth century, the abolition of slavery in the British West India islands, will be celebrated at Worcester, in this Commonwealth, on Friday, August 3, commencing at 10 o'clock, A.M., under the auspices of the Massachusetts Anti-Slavery Society. In behalf of that Society, the undersigned are instructed to extend to you a cordial and an earnest invitation to be present, and to participate in the proceedings of the meeting, in such manner as may be most agreeable to your feelings. This they gladly now do; and, having no doubt of your heartfelt interest in this great event, and of your desire to see slavery every where abolished, on America, as well as on British soil, they trust that you will be able so to make your arrangements as to enable you to enhance the pleasure of the occasion, by your quickening presence. The celebration is one in which all the friends of freedom may joyfully unite, without distinction of sect, party, or country. A grand mass meeting of the people is confidently anticipated at Worcester, and able and distinguished advocates of liberty have pledged themselves to be present.

In the year 1842, an Address from the people of Ireland to their countrymen and countrywomen in America, signed by Ireland's lamented champion, DANIEL O'CONNELL, YOURSELF, and seventy thousand other inhabitants of Ireland, was sent to this country, in

